1: Burrows--98
116, 588, 601, 611

(1947-48)

Woleaians
Ifalik

"Extension of exogamy to some relatives on the father's side has already been noted. Marriage is forbidden, not only with the father himself, but with his children and his sister's children. This extension of the incest ban to some relatives on the father's side is suggested by the kinship terms, which are extended bilaterally. The term for mother is applied to father's sisters as well as mother's sisters; and the sibling terms are extended to all cousins recognized as such, on the father's as well as the mother's side."

1: Burrows--98 (1947-48) Woleaians
116, 173, 611 Ifalik

"Finally, there is a curious recognition of descent through males in the mythology. The two bits of divine genealogy collected--that of the high gods, and that of the gods of navigation--are both patrilineal."

1: Burrows--98 (1947-48) Woleaians
116, 643, 611 Ifalik

"The statement of succession to chieftainship given me by the chiefs included a son as possible successor, though after brothers and sisters' sons. I found no case of such patrilineal succession. But then, the people keep so little of the past in memory that very few cases of succession were available. The very fact that the chiefs agreed on it as a possibility shows something of the importance attached to the father's line."

28: Spiro--136 a (1947-48) 1949 Woleaians
116, 562, 611, 591, 622 Ifalik

"By this time I had become intimate enough with the chiefs, to be able to point up difficulties or problems in their interpretations. I asked whether the two factors of matrilineal descent and matrilocal residence did not indicate female superiority. This, they responded triumphantly, proves the superiority of men. For if there were only women in the house, they would live miserable lives. The houses would be small and there would be no fish to eat, since canoe and house construction, as well as fishing, is man's work. Thus if there were no matrilocal residence, the women would only 'chowchow, but no chow fish.'

The fallacy in the argument is obvious, but I admitted its validity, and then pointed out that they had answered only the matrilocal, not the matrilineal objection. To this they looked quite chagrined, and finally said, 'you talk true.' They were then silent for a long time, as if they were all meditating. Finally, Wolpatau, the highest ranking chief, came forth with a new argument, which we all accepted as incontrovertible. Men are superior to women because only men are chiefs, and women cannot be chiefs (unless there are no men in the chiefly lineages)."